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granted that social evolution must necessarily result in the realization of an ideal social condition. But natural selection works regressive as well as progressive phenomena. It turns out parasites as well as paragons, and in the regressive adaptation of an organism, biological or social, to its environment, the principle of subordination holds. Darwin, in the *Origin of Species*, warns us against the danger of personifying nature, and of regarding natural selection as a deity, but Mr. Kidd exalts the principle, which is absolutely indifferent to human welfare, into a continuously beneficent agent.

Not only is the philosophy of Mr. Kidd's book unsound, attenuated and comparatively inconsequential, but the style in which he presents his thoughts is to be abominated. It would be hard to find anywhere so much lofty and inflated presentation of the commonplace, so much straining to be impressive and startling, or so much tiresome repetition. "Never before has a principle of such reach in the social sciences emerged into view" (p. 4), he says, of his principle of "projected efficiency," and he introduces us over and over to the "most striking spectacle in history." Nothing, however, is clearly discerned. A truth "begins to be visible," "slowly rises into view," "begins to present itself in outline," "emerges into sight." This tends to produce an impression much like that obtained at a spiritualistic science. It is astonishing that a writer of Mr. Kidd's recognized ability could have foisted upon the world a book so artificially extended. All that he has to say might better have been said in one-third of the space.

I. W. H.

Democracy and Social Ethics. By JANE ADDAMS. New York : The Macmillan Company, 1902. 12mo, pp. 281.

AMONG the matters of particularly economic interest in Miss Addams's book is the discussion of the domestic service problem, in the chapter on "Household Adjustment." The family has given up to the factory most of the manufacture which contributes to the welfare of its members, but it retains the preparation of food and ministration to personal comfort, as essential to family life. This domestic industry is out of line with economic development, and is "ill-adjusted and belated." As a result the household employee is more or less isolated in the social world with whose growing democratic ideas the factory system is in harmony. She is discriminated against by the young men of her acquaintance, and has to work long hours and every day, with propor-

tionate remuneration a little doubtful, when the prospect of promotion in the factory is taken into account. The manufacture of more household necessities in factories, and the elimination of personal service for healthy adults, would open a way to an adjustment which promises relief.

"Political Reform" is the caption of the last chapter, and the question turns largely on the ethical ideas of the people in the district around Hull House. The alderman who represents the ward is notoriously corrupt, as the reform element count corruptness, but his constituents "admire him as a great man and a hero because his individual acts are, on the whole, kindly and generous." The very poor, whose kindnesses to each other, in the nature of the case, take the form of supplying immediate wants, estimate a man by his willingness to furnish the necessities of life. Considerations of abstract justice or social policy are secondary and are treated as such. They do not much concern people who have to struggle in order to provide for actual needs. The ethical precept to fit such conditions seems to be: do the substantial thing and do it immediately. The alderman is a good man because in his relations with the people of the ward he closely acts in obedience to this injunction. He bails his constituents when they are arrested; "fixes up" matters with the justice or the state's attorney; pays the rent when one is hard pressed; sees that a respectable funeral is provided in case of need; and gets jobs for those who are out of work. He is a good friend and neighbor. There is no doubt about it, and he is voted for because he is such a man. If he pays for votes that is another of his good acts.

When the vote commands a price it becomes a part of the assets of the owner. A citizen in the ward complained "that his vote had sold for only two dollars this year," in much the same way that a farmer might regret that the price of wheat had fallen. Efforts are made to get the best prices for this intangible property. The ranks of reform clubs are swelled by voters who join in order to bull the market and sell out to the opposition at an advance. This is merely making the most of a commercial opportunity.

These people have a strong sense of moral obligation and a wrongdoer is liable to punishment as direct and palpable as their kindness. "A certain lodginghouse keeper sold the votes of his entire house to a political party and 'was well paid for it too.'" He then turned around and sold them to the rival party. This was outrageous. The scoundrel was held under a street hydrant in November, and died of

pneumonia contracted in consequence. The alderman, under these circumstances, is the model of aspiring politicians. His methods of getting on are imitated, and politics becomes "a matter of favors and positions," to be had by necessary manipulation, which is of the same moral quality as the operations of ordinary business.

If the voter can be persuaded "that his individual needs are common needs, that is, public needs, and that they can only be legitimately supplied for him when they are supplied for all," Miss Addams thinks, the structure of civic virtue can be built up. The provision by the city of kindergartens for the children; playgrounds and readingrooms for the youth; gymnasiums and swimming-tanks for men; and the enactment and enforcement of a civil service law that would relieve the city employee from dependence on the alderman for the tenure of his job; such methods are suggested as means for promoting civic consciousness. When people's minds are constantly occupied with the difficulties of satisfying substantial wants, they cannot be reached by appeals for political righteousness and pure politics. They do not think in these terms.

C. C. ARBUTHNOT.

An Introduction to English Politics. By JOHN M. ROBERTSON.
New York: New Amsterdam Book Company, 1900. 8vo,
pp. xxvii + 503.

MR. ROBERTSON treats of political evolution, cultural progress, and economic forces among the ancient nations (Greek and Romans), and then by sudden steps passes over to the Italian republics, the lesser European countries (including the Scandinavian peoples, Holland, Switzerland, Portugal), and England. The book is divided into five parts, the last of which is devoted to England. The attempt is evidently to scrutinize the political and economic life of the nations from whom England has learned, or with whose history, constitution, or attempts at colonization England has something in common. It is not always easy to see the guiding thought in all this motley array; the prevailing idea of the book seems to be that the politics and ultimate history of these nations have been determined by economic, and particularly by sociological, causes, rather than by any inherent quality in themselves. This stated, Mr. Robertson is not satisfied with attempting to prove beyond dispute all he claims, but he has the somewhat unscholarly and distinctly unpleasant habit of making his argument